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[ONE PENNY.

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NOTES OF THE WEEK.

Looking back upon another year, we desire to renew our grateful acknowledgments to many friends who have helped to secure to THE INQUIRER whatever measure of usefulness and worth it has attained. Our constant aim is to make the paper thoroughly representative of the religious life of our Free Churches, and to be helpful, as far as possible, in a wider field. The following list of contributors to these columns during the past year will bear witness in no small degree to the success of that endeavour:—

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Other friends have contributed, who do not allow their names to appear, and many more, not by writing but by constant support and generous encouragement, have done their part, to make THE INQUIRER a welcome messenger and a true bond of union in our religious community. We will trust that the coming year may be richer still in achievement, that so far as our work is concerned the century may be worthily completed, and we shall be able to gird up our strength with joyful confidence and humble trust for the better time to come.

SUBSCRIPTIONS TO THE INQUIRER for the New Year become due on Jan. 1, and we must once more thank those friends who generously subscribe for copies to be sent to Free Libraries. More than one friend who thus helped in the distribution of a considerable number of copies has recently been taken from us by death, and we will venture to hope that others may come forward with like tokens of sympathy and willingness to extend the field of THE INQUIRER'S usefulness. There is a tradition still clinging, we believe, to THE INQUIRER in certain quarters, from the old days when it cost five-pence, that it is a paper to be read, and then passed on from one household to another. That is good, and was in the old expensive days exemplary; but is there not a better way? Now that we boldly face the world for a penny, we should say that five copies instead of one might find their way to the several households, and so remain in evidence, and be able to take advantage of many more opportunities of quiet service.

NEXT week we look forward to the coming of the New Year, but not of a new century. The authority of the Pope, we understand, is thrown on the other side (naturally the side contrary to reason), and all good Catholics are to begin the twentieth century with the last year of the nineteenth. So also decrees the Orthodox Protestant Church of Sweden, and on the Pope's side is, in this matter at least, Dr. R. F. Horton, who has issued through Messrs. James Clarke and Co. a booklet on "The Awe of the New Century," and recently preached at Lyndhurst-road a sermon on the same subject. Replying in the *Christian World* to some astonished and indignant critics, Dr. Horton says that the reckoning of our era is a matter of convention, since it would seem most likely that Jesus was actually born in the year 4 A.D. (we thought it was in the year 4 B.C.), so that to be strict the new century should begin in 1904. But we cannot break away from our conventions, and for our own part we hold to the convention that a century is composed of a hundred years.

The first century, therefore, began with the year one and ended with the first hundred. The nineteenth century began with the year 1801 and ends with the year 1900.

THE coming year, 1900, being the last year of the nineteenth century, it is natural that our thoughts should turn back to consider the gains of the past hundred years, and through appreciation of what has been achieved that we should brace ourselves for fresh efforts in the coming era. To this end we propose throughout the year to reserve some space in THE INQUIRER for a series of special articles dealing with some of the great questions of paramount religious interest. Thus the Rev. W. E. Addis has undertaken to contribute some articles on the "Progress of Old Testament Studies during the Century," the Rev. J. L. Carpenter will write on the "Progress of the Comparative Study of Religions," the Rev. C. B. Upton on Movements of Philosophic Thought, especially as affecting Religion," the Rev. G. St. Clair on the "Progress of Science, and its significance for Religion." Other special articles on similar lines are also promised, and we have good hope of securing others from those best fitted to deal with the subjects—on the "Progress of New Testament Studies, with special reference also to recent Lives of Christ," and on "Movements in the Roman Catholic and Anglican Churches, and in the Greater Nonconformist Bodies," as well as on the history of our own churches.

LADY O'HAGAN leaves England for South Africa at the end of this week. Her son, Lord O'Hagan, has been ordered to the front, and she hopes to be of some use to the sick and the suffering out there.

"PEOPLE at home cannot imagine the hardships here just now, and yet I am glad I am in it," so writes one of the multitude of brave women who are nursing our sick and wounded soldiers in South Africa. Many are the English men and women who are saying to themselves to-day, "I am sorry I am not in it; sorry, since I cannot hinder this dreadful war, that it is not allowed one to share the toil and suffering it inflicts upon my brothers and sisters." We hear of one of our ministers who is taking advantage of the fact of his having always been a moderate drinker, to associate himself in some slight degree with the privations of soldiers and nurses, by becoming a total abstainer as long as the war lasts. We cannot express much sympathy with him in his temporary self-denial, which we believe will be very beneficial to his own health; but we would, nevertheless, commend his example to others who are similarly inclined, and feel self-indulgence almost a sin, while so



many are in want. Perhaps if they once make a beginning they will find total abstinence so good that they will not leave it off, even to celebrate the return of peace.

IN answer to the recent appeal of Sir H. Campbell-Bannerman to temperance reformers, the following manifesto has been issued:—

"Accepting Sir Henry Campbell-Bannerman's speech at Manchester on Nov. 15 as a declaration of the intention of the leaders of the Liberal party to place in the forefront of their proposals for immediate legislation on their return to power a measure of temperance reform embodying the principal recommendations of Lord Peel's report, including giving direct popular control to Scotland and Wales, and believing that such an enactment would 'undoubtedly work immense good immediately, and pave the way for effecting a future and more complete reform,' we welcome the announcement, and commend to temperance electors the policy it embodies as worthy of their support at the next General Election.

W. S. Caine, ex-M.P.; H. J. Wilson, M.P.; R. A. Allison, M.P.; Thomas Burt, M.P.; John Wilson, M.P. (Dur.); R. Souttar, M.P.; John Colville, M.P.; J. Herbert Roberts, M.P.; John Wilson, M.P. (Govan); W. Crosfield, ex-M.P.; F. Madison, M.P.; J. Rowntree, ex-M.P.; D. Lloyd-George, M.P.; S. Woods, M.P.; Dr. R. Spence Watson; Rev. Charles Garrett; George White (Alderman and J.P., Norwich); R. Cameron, M.P.; F. A. Channing, M.P.; Dean F. W. Farrar; Rev. Dr. Alex. McLaren; Canon W. Barker; Rev. Dr. J. Clifford; Canon Edward Lee Hicks; Rev. G. F. Aked; J. Herbert Lewis, M.P.; Samuel Pope, Q.C.; Rev. Hugh Price Hughes; A. Guthrie (Liverpool); Thomas P. Whittaker, M.P."

PREACHING at Croydon on the morning of Dec. 10, on occasion of the twenty-ninth anniversary of the Free Christian Church, the Rev. J. Page Hopps spoke of that which took them down to the foundations of the Church itself—the sacred duty of personal thought and of personal loyalty to it; and for text he took Romans xiv. 5: "*Let every man be fully persuaded in his own mind.*"

"That," he said, "ought to be an antiquated commonplace; but it is the statement of present duty. It ought to be esteemed a privilege too precious to be neglected; but it is a piece of work that few undertake and fewer still accomplish; and the failure, though so unquestionable, is hidden from most men's eyes; so much so indeed, that thousands who have hardly begun to be really persuaded in their own minds are under the delusion that they have accomplished the task. They have prejudices, or ideas that have been put into them, just as you can put a document in a drawer; and yet they imagine their opinions are their own. In reality, they have never investigated, have never known the luxury or the pain of really independent thought, have never dared to face all sides or to hear all opinions: they are led by custom, and they delude themselves that they are going their own way."

IN the course of the sermon Mr. Hopps spoke of the influence of antiquity, as follows:—

"Infatuated by the plea of inspiration, modern man has consented, to an enormous extent, to vacate his own throne,

that he may go and prostrate himself before a throne that only marks an empire of mind that has really passed away. Forgetting the splendid truth that man is man, in whatever age he lives, and that the God of one time must be the God of all times, he has foolishly consented to self-banishment from God and to self-mutilation: for he has not only driven himself from the presence of the ever-inspiring God, but he has for the time destroyed the faculty of hearing Him. With strange alacrity to degrade the age in which he lives, he seeks in the past for all religious truth. No more does God come near to man, he thinks; no longer does the Divine Spirit woo the human spirit, and bless it with fresh revealings. The feast of God is a feast of ancient crumbs and dried Eastern fruits; and the message of the great All-Father is written in an unknown tongue. . . . And yet, all the while, God is our God as much as ever He was any one's God; and the world is His now as truly as ever it was; and the ears of corn, and the sunlight, and the clouds, and the mountains, and the trees, and the grasses, and the stars, and the faces of little children, and the eyes and hearts of good women and good men are as truly a revelation from Him as ever they were; and the world is older, and richer in experience, than ever it was, and we need God as much as ever."

At the conclusion of his sermon Mr. Hopps made this final appeal:—

"For the powers of your own nature you, then, are responsible: no one can live for you, no one can die for you, no one can answer for you. Therefore in the presence of God your Maker, I bid you rise up to the sacred responsibilities of life; and, being fully persuaded in your own mind, see to it that you do the best things you know, and that you are faithful to the best things you do, mindful ever of this, that it is useless to know and vain to be persuaded, unless you are loyal to the knowledge and the conviction. And truly, in that we may find the whole duty of man.

"It is for this, then, we stand on the intellectual side of this Church's life. There are other and perhaps higher issues, but, on the intellectual side, we bear witness to the supremacy of the personal conscience and reason, both as a solemn duty and a sacred right. I offer no apology, then, for this Church. On the contrary, I say it is the Church of the advance guard; and it is a great honour to belong to it. We are the pioneers, though we are in no way worthy of our great trust. We are the pioneers. Any reed shaken with the wind can bend its head to the blast. It takes a live man to go on his way in spite of it: to go on his way, I say, and to show the world the way in which *all* presently must go."

THE work entailed upon a member of the London School Board is partly made known to the general public by the annual return of attendances at Board and Committee meetings, which is published in December of each year. We observe from the return which has been issued this week that the Hon. E. L. Stanley, the vice-chairman of the Board, attended 512 meetings. No one else comes anywhere near this figure. Mr. Graham Wallas was present at 253 meetings, Sir Charles Elliott at 250, the Rev. W. Copeland

Bowie comes next with 228 attendances. We understand that owing to the increase and pressure of the work of the B. and F.U.A., Mr. Bowie does not intend to offer himself for re-election next November. He will then have served on the Board for a period of twelve years. During the existence of the present Board, he has occupied the position of Chairman of the School Accommodation and Attendance Committee.

REV. B. F. DE COSTA, says the *Christian Register*, who recently resigned the rectorship of the Protestant Episcopal Church of St. John the Evangelist in New York, was formally received into the Roman Catholic Church last Sunday. In a statement which Dr. De Costa is to issue in justification of his conversion the former rector holds, in effect, that the Roman Catholic Church is the only Church which maintains a logical and correct attitude with regard to the interpretation of the Bible. During the recent controversy over the ordination of Dr. Briggs as a clergyman of the Episcopal Church, Dr. De Costa took a strong ground against Bishop Potter, of New York, and threatened to have the bishop tried before an ecclesiastical court if he should ordain Dr. Briggs. It will be remembered that Dr. De Costa also opposed with some asperity the confirmation of the late Phillips Brooks as bishop of Massachusetts. After the Briggs controversy had been closed by the definite action of Bishop Potter in ordaining Dr. Briggs, Dr. De Costa resigned from his rectorship, and later completely severed his connection with the Protestant Episcopal Church. Inasmuch as Dr. De Costa is married, he cannot take orders in the Roman Catholic Church, but will devote himself to literary pursuits.

THE following is the inscription on the tablet to which we recently referred, erected in the Highgate Unitarian Christian Church:—

Erected by the members of
his congregation in
affectionate memory of
ROBERT SPEARS,
Founder and first pastor
of this church.

Here he ministered during the last fourteen years of a life that was occupied throughout in disseminating at home and in foreign lands, by his voice, his counsels, his writings, and his example, the simple Christianity of the New Testament.

Born 25th September, 1825.

Died 25th February, 1899.

"He put on righteousness as a breast-plate, and was clad with zeal."—Isaiah lix. 17.

TO CORRESPONDENTS.—Letters, &c., received from the following:—H. W.; W. L.; J. P.; E. T.; R. J. C.; J. S.; H. R.; J. H.; E. C. J.; H. S. J.; E. M. C. S.; J. W.

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LITERATURE.

THE AGE OF WYCLIFFE.*

MR. TREVELYAN'S book takes its place at once among the few academical essays which are real contributions to our literature. Originally written as a dissertation to be sent in by the author when competing for his fellowship at Trinity College, Cambridge, it has been modified in the direction of the general reader by the omission of some special discussions and the modernising of quoted passages. The result is altogether excellent. Mr. Trevelyan wields the family pen, which is that of the ready writer, and there is not a dull page in the book. Whether the reader's dominant interest be in the direction of England's religion or her poetry, her social and municipal life or her foreign relations, he will certainly find much illumination in Mr. Trevelyan's brilliant narrative, and derive much aid to his own studies from the author's copious citations of contemporary documents and chronicles; and he will rise from the perusal of this work with at least four distinct pictures in his mind. He will realise as never before the England of the Peasants' Rising, the London of Sir William Walworth, the Oxford of Wycliffe, and the nature and extent of post-Wycliffian Lollardy.

The Peasants' Rising of 1381 marks the effort of the villeins, who were serfs under the manorial system, to emerge into a state of free contract, and their resentment of the attempts made to prop up the old *régime* which was gradually falling into decay. Its decline was not entirely due to the serf. He was a tenant at the bottom end of the feudal system; bound to the soil, but tilling his own patch of ground, and rendering fixed services to the estate in part payment of his rent. Sometimes he bought his freedom with the gains of his industry, sometimes he ran away and began life anew in another district as a free labourer. The villein who was thriving found it to his advantage to pay an increased money rent for liberation from his compulsory service. The bailiff of the estate found that on his side it was often more advisable to engage a free labourer—for example in the case of the herdman, who was required to give all his time to the care of the cattle; and, further, that in the case of special work requiring skill, such as ploughing and reaping, it answered better to let the villein pay for exemption, and contract with others for the necessary labour. Such was the state of things when, in the middle of the reign of Edward III., the country was swept by the terrible plague known as the Black Death, which destroyed nearly half the population. The consequent scarcity of labour naturally produced a rise of wages. In vain the king ordered that rates of payment should remain as they had been. "Canute's proverbial ordinance was scarcely more futile." In vain the Parliament passed the Statute of Labourers of 1349, and confirmed it and increased the penalties under it in many succeeding years. By this Act, an attempt was made

not only to fix a bare legal wage, which was in many cases below the amount which the labourer had received for some years passed, but also to keep down the rise in the price of provisions consequent on the admitted scarcity of labour. Procedure was instituted alike against a labourer who took more than the fixed wage, and against a landowner or bailiff who was glad to pay the larger sum, rather than see his crop left rotting on the ground; and an effort was made to suppress rudimentary trades' unions or combinations that supported the individual labourer in his demand for the higher rate. The only effect of such policy was to take the man from the land; the villein and the free labourer alike left the country side and found refuge in the town, where the merchant or tradesman was as short of hands as the farm bailiff. To obtain the legalisation of the state of affairs that actually existed, or was evidently coming into being, was the main object of the Peasants' Rising. Mr. Trevelyan strongly protests against the most current misrepresentation of its aims:—

The attempt to picture the Rising as a communistic movement ignores the plainest facts. It was, as far as the bulk of the peasantry was concerned, a rising to secure freedom from the various forms and degrees of servitude that still oppressed them severally. . . . Personal freedom, and the commutation of all servitude for a rent of 4d. an acre, were the very practical demands then made; when this had been granted, most of the rebels went home (p. 197).

The Rising was not the despairing effort of a starving peasantry. It was an attempt to get legal recognition of a betterment that was to a large extent actual. The poll tax voted by the Parliament at Northampton towards the end of the year 1380 was merely the occasion, and not the cause, of the Rising. It was the third of such special exactions within four years. Its very imposition recognised the fact that the labouring classes had money. They were required to pay for unpopular wars that had ended in disaster and national disgrace; and they believed both the exaction and the expenditure to be marked by gross corruption. The enforcement of the tax under circumstances that seemed unusually harsh and arbitrary led to concerted action on the part of labourers' unions that had spread from county to county, and were incorporated in a "Great Society." Within one fortnight of June 1381, the Rising spread from the home counties northward to Yorkshire, and westward to Somerset.

If the peasants' movement was not consciously communistic, had early Lollardism, which seems to have been interwoven with the popular cause, this distinctive character? On this question Mr. Trevelyan's statements are explicit. It is possible that the men who were influencing the mind of the people may have made their own application of Wycliffe's doctrine of Dominion to the questions of the day. But Wycliffe himself was at this time very far from any condemnation of lay-lordship. In fact, he was exalting the powers of the temporal lords in order to minimise that of the Church. He complains at a later date that his missionaries were wrongfully charged with making political applications of his doctrines. "Some men that ben out of charity slander Poor Priests with this error, that servants or tenants may lawfully withhold rents or services from their lords when lords

ben openly wicked in their living." But the smoke was not entirely without a fire.

As was only natural, popular missionaries, drawn from the people, speaking to the people, and depending on the people for alms, were influenced by popular ideas. They failed to make Wycliffe's distinction between secular and clerical property. He meant them to preach against the payment of tithes, and they condemned the performance of villein services as well; he meant them to denounce the riches of a corrupt Church, and they introduced into their anathemas the riches of a corrupt aristocracy. A hostile satirist thus speaks of their double influence:—

All stipends they forbid to give
And tithes whereon poor curates live.
From sinful lords their dues they take;
Bid serfs their services forsake.

Such men were firebrands, and they set light to one stack more than Wycliffe wished. But they were, most of them, not the real Wycliffite missionaries. The Lollards, who were brought to trial by the Church for spreading his heretical doctrines, were in no single case accused of having had hand or part in the Peasants' Rising. Similarly the indictments of the rebels contain no hint of heresy. The rebellion was not a Lollard movement, although some of the agitators were influenced by some of Wycliffe's ideas. This alone is certain; but it is not unlikely also that some of his own Poor Priests entered with more zeal than wisdom into the movement for abolishing serfage (p. 200).

The rebels marched on London, and we need not follow the story of their brief triumph, their stupid violence, and the terrible retribution that overtook them. But the account which Mr. Trevelyan gives of the local politics of London during the years immediately following the Rising is particularly interesting. The city magnates were of two parties, the King's friends, and the Duke's friends (*i.e.* the party of John of Gaunt). On the former side were the victuallers' trades, led by Sir William Walworth, fishmonger, and Nicholas Brembre, grocer, both of whom had served the King well in the perilous days of the occupation of the city by the mob. On the opposite side were the clothing trades, led by John of Northampton, draper, who in 1381 succeeded Walworth in the mayoralty, and was re-elected for a second term. He not only cut down the profits of the victuallers by a series of ordinances fixing the prices of provisions, but he forbade them to hold office in the city, which was for a time ruled by an oligarchy of clothiers. The champion of cheap food was popular, and would have been re-elected for a third year, if the King had not interfered, and by a violent onslaught on the clothing guilds secured the election of Brembre. John and his party held secret meetings, and relying on the support of the Duke, encouraged open agitation against his rival. He was charged with plotting against the King. Some curious inquisitions in the case are printed among the documents in the supplementary volume (pp. 27 seqq.). John and his principal supporters were sentenced to imprisonment in various castles: "The leader himself was carried off to Tintagel, to listen on its lonely rock to the booming tides and screaming gulls, and to pine for the green banks of Thames." As long as the King's support availed, Brembre was re-elected and the victuallers were triumphant. When Richard fell, his nominee fell with him; all the clothing

* "England in the Age of Wycliffe." By George Macaulay Trevelyan. Longmans. 15s.

"The Peasants' Rising and the Lollards: A Collection of Unpublished Documents." Edited by Edgar Powell and G. M. Trevelyan. Longmans. 6s. net.

trades petitioned for his punishment, and he was executed in 1388.

From the year of the Peasants' Rising, we may date the beginning of a new era in the religious history of England. In Wycliffe's earlier attacks on the abuses of Papal power, in his view of the spiritual character of the true Church, and his onslaught on the worldliness of the clergy, he had appeared as the champion of the Crown against the aggression of the Holy See, and as the *protégé* of John of Gaunt, who had favoured a large scheme for the disendowment of the Church. But now Wycliffe, by his denial of Transubstantiation, had passed into distinctly theological heresy, and John of Gaunt would no longer shield him if he could. The alliance of Church and King, which was to be cemented by the House of Lancaster, was already inaugurated, and the blood of the Primate-Chancellor, Sudbury, slain by the rebels, gave a kind of consecration to the cause. His successor, Courtenay, fortified by the decrees of the "Earthquake" synod and an ordinance of Parliament, proceeded in 1382 to put down the preachers of Lollardry with a strong hand. His action, following as it does close upon the merciless suppression of the Rising, and especially the avenging campaign of Bishop Spencer in the Eastern counties, might again tempt us to surmise that it was as a political danger—as a survival of the social theory of the "great society" and its adherents (if they had such a theory), that Lollardry was to be extirpated. But again Mr. Trevelyan warns us against such identification:—

It would be a mistake to suppose that the persecution of 1382 and the following years was not essentially religious. It was conducted in the Church Courts, the charges were charges of doctrinal heresy, the accused were religious missionaries, not agitators such as John Ball, and the principal question at issue was the right of the heretics to hold their new doctrine of Consubstantiation. This heresy of Wycliffe's instantly absorbed public attention and became the centre of controversy. It shocked the great supporters who had stood by him when he merely attacked Church privilege. John of Gaunt repudiated such a wicked and blasphemous conception of the Eucharist in language which probably was sincere. This doctrine, combined with the general suspicion of revolutionary tendencies, alienated the nobles and the Court. The Lollardry of the eighties, unlike the Wycliffism of the seventies, was not a political attack on clerical privilege with a chance of immediate success, but a new religion that could be tested only in the slow crucible of time (p. 293).

The new alliance of Church and King had its most striking and immediate success in the capture of Oxford for the orthodox party. The University had long been divided between two parties, the seculars who stood for the life that was academic, and the regulars who represented the life that was monastic. The former were the champions of Arts as against a purely theological curriculum, and had the support of the motley crowd of undergraduates who led a strange Bohemian life in the halls and inns (a small proportion only being gathered under collegiate discipline), as against the great monastic schools which stood without the city walls as fortresses of the Church menacing the independence of the University. Wycliffe's attack on the Papacy was pleasing to

the seculars, for the monks, and still more the friars (that is, the mendicant orders), were regarded as the agents of the Holy See; no less pleasing was his denunciation of lordly prelates, for the seculars were equally jealous of episcopal visitations and interference with academical self-government. The Peasants' Rising was the occasion—not, as one might have anticipated, of an attack on the party of Wycliffe as favourers of social revolution, but—of an attack made by the Wycliffites upon the friars as men who set class against class, and whose doctrine of poverty was dangerous to all property and all vested interests. The Chancellor, Rygge, favoured the seculars, and even gave countenance to the contention of their champion, Nicholas Hereford, that the regulars ought to be excluded from degrees. The monks and friars appealed to the Archbishop, who was glad to have an opportunity of laying his hand upon the affairs of Oxford. Beneath two Royal mandates (one of which ordered the banishment within seven days of Wycliffe, and the chief preachers of his doctrine), and a meeting of Convocation of the province of Canterbury at Oxford, which really amounted to the holding of an episcopal court for the suppression of heresy, most of the Wycliffites submitted and recanted; and the University was captured by the bishops. To this and to its consequence, that Wycliffe in his few remaining years consciously turned from the University to the people, is to be ascribed the fact that the second generation of Lollardry was not recruited from the schools, and that throughout the fifteenth century the "Biblemen" and "Gospellers" were identified with a mistaken contempt for learning.

We have left ourselves too little space for due reference to a highly important section of Mr. Trevelyan's work in which he deals with the post-Wycliffian Lollards, and their missionary operations, spreading out from "the three cradles of Lollardry, in the neighbourhood of Leicester, the west of England, and the capital." We must content ourselves with insisting upon the significance of the evidence he lays before us. And this especially because the influence of a dominant school of Anglican historians is exerted to maintain the simple theses, that in the Reformation period all that is national and all that is continuous is Catholic; and that all that is Protestant is of foreign importation, and traceable to Luther or to Zwingli. Consequently, Lollardry, and the awkward fact of its continuous history, is contemptuously dismissed with a word, and the word is always one which is intended to label the Lollard as a mere social rebel, and his cause as one having no religious significance. For example, Mr. Aubrey Moore tells us that "Lollardry and its communistic and socialistic principles had largely affected the mass of the people. The attack on property was however veiled by a pretended desire for the purity of the Church, though the attack on the ecclesiastical corporations implied an attack on property generally." (*Reformation*, p. 95.) Similarly Mr. Wake-man: "The Lollards were essentially not a party of Church reformers, but of political revolutionaries. They were the levellers of the middle ages—half fanatics, half communists." What proportion, we would ask, of the charges and articles preserved to us in the *Fasciculus Zizaniorum*

can be adduced in support of such statements, compared with the number that have reference to the doctrine of the Eucharist, to images and pilgrimages? Not one in a hundred. Examine the half-dozen allegations that refer to ecclesiastical property, and what do they amount to? One charge against Purvey (the survivor of the actual companions of Wycliffe) is very circumstantial. He is accused of saying that the King could support an entire army, fifteen universities, and 15,000 efficient clergy, out of property actually held by those who were neither good priests nor good landlords. W. Whyte (1423) agrees with Purvey that temporal lordships should be taken from bishops and given to knights; and we meet with the opinion that bishops should not hold offices of state. Swynnderby abjured his opinion that tithes are pure alms, and should not be paid to an unworthy clerk; and further, that a priest who bargains for a salary is simoniacal; in which last view Richard Wyche concurred. We believe this fairly represents the evidence of the *Fasciculus*. Not a word affecting property or endowments is adduced against Sir John Oldcastle, though suspicion of social revolution would surely have been attached to his abortive rising if there had been the slightest evidence to justify it. And yet the Lollards are persistently represented by the school to which I have referred as "the troublesome sect which attacked the bases of society and questioned the bases of government." (Wake-man.) Does anybody suppose that this is a fair description of the "Biblemen" to whom, in the very middle of the fifteenth century, Reginald Pecock addressed his *Repressor*? Of the five parts of this lengthy work, one only is devoted to the question of the lawfulness of ecclesiastical endowments, and Pecock himself tells us that the Lollards themselves are not at one in thinking they ought to be altogether taken away: some hold that they should be forfeited only if the clergy misuse them; and he likens them to a house divided against itself. The so-called *Apology for Lollard Doctrines* (certainly, we think, a post-Wycliffian work), to which Pecock appears to make frequent reference, maintains thirty propositions, not one of which has anything to do with property or with political or social questions. On this matter, Mr. Trevelyan's summing-up appears to us to be absolutely just and conclusive:—

If, at the time of the Peasants' Rising, any of the Lollard preachers, misrepresenting or disregarding Wycliffe's opinions, had attacked lay property and the rights of the manor lords, they soon ceased to do so. We possess reports of the proceedings against scores of Lollards, the items of indictment mount up to many hundreds, yet I have been able to find, between the years 1382 and 1520, only one case of a Lollard accused of holding communistic theories, and not a single case of a Lollard charged with stirring up the peasantry to right their social wrongs (pp. 339-40).

And further, our author presents us with a view of Lollardry, as a continuous religious protest which may be set over against the technical continuity of the Church of England, and as playing its part in the England of the Reformation, which he summarises at the end of his book with very judicial moderation.

The importance of Lollardry cannot be estimated merely by the number of ready recruits for the battle of the Reformation

At night when the streets were empty and the place was quiet he came again, bringing with him a pick and a shovel and a sack. First with the pick he lifted the stones of the pavement, then with his shovel he began to dig. Deeper and deeper he dug, making a hole in the road. After a while his shovel came to something hard, and looking down he found a stone and in the stone a ring. The ring was large enough to go round the wrist of a man, and though it was soiled and rusty, the man could see engraved upon it figures and devices; and when he looked at them he knew that they were impious, evil, and unholy things, and that they only boded misery and shame. But still he would go on, so lifting the stone by the ring he saw a larger hole, and beneath, a winding stairway of marble. Upon its walls were pictures, painted in many colours, of kings and queens and priests and warriors; and from them hung lamps that lighted the stairway. "Ah!" said the man, "there is treasure here, and I am going to find it." He did not say, "What right have I to go; are there none who have claims before me?" He did not even ask himself what good treasure would be to him, a scholar, and whether he would be happier or better for being rich. No; he said, "There's treasure here and I am going to find it." "I shall be," he said,

"The richest man in all the land;
Beside the best then shall I stand,
And some unheard-of palace have;
And if my soul I may not save
In heaven, yet here in all men's eyes
Will I make some sweet paradise,
With marble cloisters, and with trees,
And bubbling wells and fantasies,
And things all men deem strange and rare.

There dwelling happier than the king,
What lovely days may yet be mine?"

So down he went—down the winding, lighted stairway, until he reached a room below. Across the room was hung a curtain, above the heavy fringe of which, in red and gold, were letters the meaning of which the man could not understand. Behind this curtain there seemed to be some larger room. For a moment the man paused, awed by the stillness of the place; and as he did so, the wind, in a mighty hurricane, came sweeping down the winding stairs, extinguishing the lamps and all was dark. Trembling, the man still held the curtain in his hand. What should he do?

He had come for the treasure; he was sure it was there; the treasure he must have, whatever the cost. He would go forward. Then lifting that ponderous curtain, and drawing it in part aside, he saw before him a great hall! And it was light as day! And what seemed to the man strange was this, that the light came from no burning flame, but from a mighty stone—a wondrous carbuncle that hung high in the roof, and cast its light, as of a thousand lamps, over all the place.

Then at the end of this great hall this needy scholar saw a wondrous company. There was a king in his royal robes, his crown upon his head. Beside him was his queen; about her neck was a collar set with gems and precious stones, and around her waist a belt, thick with jewels. Besides these were lords in costly raiment; and behind these, servants waiting; and behind these, guards; and again behind

these, minstrels. And on the table were goblets of gold, and dishes of silver and gold. Were they images or fiends, these strange figures? Drawing nearer, the man looked again. And lo! they were dead. The king was dead, the lords were dead, the servants were dead, the minstrels were dead. All were dead. And the man gazed at all the wondrous show, and he said to himself, "If I could but have the hundredth part of this I should be rich beyond compare, I should be satisfied." He forgot that a man's life consisteth not in the abundance of the things that he hath. One other strange thing the man beheld. Behind the king, some six paces away, there stood the image of a knight with a bow in his hand, the arrow of which was directed to the carbuncle.

At length the man, not without much trembling, reached the table and stood in front of that strange company. Then he undid his sack, and slowly he proceeded to fill it with the treasure. He took the crown from off the grey head of the old king, and the goblet that was held in his dead hand. He unlaced the collar from the slender neck of the queen, and the belt from her waist. He helped himself to the brooches and the rings of the dead lords. He swept the table of its vessels of silver and gold. His sack was almost full, and so heavy was it, that when he lifted it upon his shoulder, to carry it away, he staggered beneath the load. Now he was rich; and now he would be happy. So he turned to leave. But as he walked with his burden slowly down the hall, in front of him he saw embedded in the floor, a stone, green, lustrous, matchless alike in its beauty and its worth. More precious it seemed to him than all beside. He must have that. It would but take a moment to get. It would add nothing to the weight of his sack.

So the man knelt down upon the floor and began to work at this costly stone to loosen it, but work as he would it would not move. Hot and tired he pulled and pulled and pulled again, but the stone would not stir. At that moment he heard, or thought he heard, a noise, and turning his head he saw—O! horror—that the knight behind the king had lifted his bow string to his ear and was about to let fly his arrow.

Terrified beyond measure, the man gave a shriek and, leaping to his feet, seized his sack and prepared to fly. But before he had taken one step the arrow had been shot. An instant more and the mighty carbuncle fell shivered in a thousand pieces, and in a moment all was dark as night. Into that strange, wondrous hall, so bright before, not one glimmer of light now made its way. Alarmed still more, the miserable man now tried to find the door, that through it he might regain the winding stairs. But not a single opening could he find.

Above him, as he knew, the day was breaking. Outside of that splendid, gilded, dungeon was there the clear, fresh morning light and the sweet, fresh morning air; and the stirrings of life, and the twitterings of the birds, and all the things that make life glad. And there was he shut up with his sack and his gems and his silver and his gold. He would have given them all if he could have changed places with the ragged little urchin who at that very moment was taking his morning wash at the fountain

above. He would have given a king's ransom if it had been possible for him to take the place of the beggar man whom yesterday he had seen holding open the door of the great church for the people who passed in. But it could not be. And round and round that doleful hall, groping to find his way, did the man go in his despair, seeking, perchance, some way of escape, but none was to be found. In all that awful, gilded, marble wall there was not an opening large enough to take in so much as the blade of his knife.

During that night, though this foolish man had known it not, a storm had swept over the city, such as no man could remember. The lightning had burned the ancient statue and the rain had filled up the hole beneath. And when men asked, in the morning, where was the man from Sicily, or what had become of him, there was none could tell.

This old world story may seem to you very sad and terrible, almost perhaps too sad and terrible; but it is what is continually happening. "They that will be rich" at whatever cost, and whatever risk, "fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." For the sake of money men lose what is worth more than money; and for the sake of gaining more they lose what they already have. Boys in shops and youths in offices bet and gamble, and then to cover their losses rob their masters' till or tamper with the cash. Men in high positions, church officers, and City officers, who have held their heads high for half a lifetime, that they may become a little richer than they are already, begin to speculate, and losing what they have, to recover themselves, practise fraud, and so bring themselves to prison and their families to shame. So also is it with nations.

Where, then, is the cure for this terrible disease of covetousness and greed? The cure is to be found in the remembrance of the teaching of Jesus—that "a man's life consisteth not in the abundance of the things that he hath." What we need all of us—boys and men and nations—to remember is this, that there are things more precious than silver and gold, and houses and lands—a good conscience, a good name, the love and esteem of those about us, and, as the years go by, the remembrance of work well done and of a life well spent. Jesus was very poor. At times, he said, he had not where to lay his head, and certainly he left no silver and no gold behind; but he had what was far better than riches, a good conscience, void of offence towards God and man, the love of his Father in Heaven, and when the end arrived, the sense of having finished the work that his Father had given him to do. For Jesus not only taught, but *knew* that "a man's life consisteth not in the abundance of things that he hath."

One other word, let us remember—all of us—that behind the throne of the Eternal Power there always stands the knight with the uplifted bow and the arrow on the string. And if boys or men or nations will go on in sin, that armed knight is compelled at last to let fly his arrow. And at times it happens, as in our story, that the moment when that arrow flies is the very moment which to the man or the boy or the nation seems the moment of triumph and success.

JOHN BYLES.

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LONDON, DECEMBER 30, 1899.

RETROSPECT OF THE YEAR

1899.

THE year which opened with a prophecy of hope, in expectation of the Peace Conference at The Hague, ends amid the tumult and the bitter disappointments of war.

Early in the year the President of the United States signed the terms of peace with Spain, and there seemed good reason to hope that so the last war of the century, in which a great civilised nation should engage, was ended; least of all did there seem any serious ground for apprehension that our Queen, who in May completed her eightieth year, would see the close of her reign darkened by such a war as that in which Great Britain is now engaged.

In answer to the Tsar's Rescript of Aug. 24, 1898, the Peace Conference met at The Hague in May, on the invitation of the young Queen of Holland, and under the presidency of Baron de Staal, the Russian Ambassador at London. All the great civilised Powers of the world took part in the Conference. This country was worthily represented by Sir Julian Pauncefote, our Ambassador at Washington, now Baron Pauncefote, and by Sir Henry Howard, our Minister at The Hague. The sittings were concluded in July, having been marked by great earnestness of purpose, and a serious grappling with the difficult problems taken in hand. The first suggestion of the Tsar's Rescript, that means should be devised to check the growth, if not actually to diminish the crushing weight of the nations' armaments, proved to be, for the present, impracticable; but in other directions real progress was made, the Brussels rules of land warfare being revised, and a naval Red Cross convention being drawn up, while the great achievement of the Conference was in the advancement of the cause of Arbitration,

As to this, we will quote the summary of the Concord "History of the Peace Conference":—

A three-fold project of Investigation, Mediation, and Arbitration, applicable to all sorts of international disputes, defining jurisdiction and procedure, providing the permanent machinery of a bureau, an administrative council, and a tribunal, has been unanimously adopted. In the heart of the project, the Permanent Court clauses, Sir Julian Pauncefote's plan was adopted with amendments of phraseology and a few unimportant additions. The proposal of Commissions of Inquiry and large parts of the procedure for arbitration and mediation were due to Russia; while the United States is to be credited with the novel scheme of mediation on the analogy of the action of "seconds" in duelling. Germany obtained the excision of the small obligatory clause at first proposed; but France won a moral victory for herself and humanity by securing the passage of a clause which makes it a "duty" for disputants to arbitrate, and for neutral States, when they are reluctant, to advise them to do so. This is the substance of obligation, and on an immensely larger scale, without the form. Finally, the revision of (not appeal from) arbitral judgments is provided for, but only within narrow limits.

The practical efficiency of such a Permanent Court of Arbitration remains yet to be proved; and, unhappily, all proposals of arbitration in the dispute between Great Britain and the Transvaal Republic were of no avail. During the summer months the country watched with alternating hope and dismay the progress of negotiations ostensibly on the subject of the franchise to be granted to the Uitlanders settled in the Transvaal, but with many other questions behind. On both sides there was mistrust and misunderstanding; and after President Krüger's ultimatum of Oct. 10, war began. To come to a just conclusion on the questions of right and wrong involved in this disastrous conflict it is necessary to consider not only its immediate antecedents, but the history of Dutch and British settlements in South Africa from the beginning of the century. When the war is over, and its results also begin to be apparent, the time for such completer retrospect will be come. Here, and while we seem to be still, after more than two months, only at the beginning of a momentous struggle, we can only note one or two facts which seem to us of vital consequence in any consideration of the subject.

The race conflict between the Dutch and British in South Africa has again and again broken out. Cape Colony was taken by the superior force of this country from the Dutch, and again Natal was similarly appropriated, when it seemed likely that Dutch settlers would take possession. The policy of this country for many years was to leave the Dutch alone in the inland territory into which many of them had moved. Thus the independence of the Orange Free State was recognised, and that of the Transvaal in 1852 and again in 1881 and 1884, with certain limitations as to suzerainty or paramountcy. If the Kimberley diamond fields and the gold of the Witwatersrand had not been discovered, it is safe to say that the present troubles would not have arisen, and there was every prospect, after the granting of responsible government to the colonies, that the two races would naturally and peaceably grow into one Africaner people, the two Boer Republics remaining on their borders inoffensive,

although a long way behind the coast land race in civilisation. But the discovery of mineral wealth led to an inevitable influx of new-comers of many nations, if chiefly English, and the problem of a peaceable development in South Africa was at once completely altered. The position of the Uitlanders in the Transvaal was doubtless growing in many respects intolerable, and the corruption of the Government was notorious. But before the Jameson Raid there was a vigorous party of reform among the Boers, and Dutch opinion in the Orange Free State and the Cape made strongly for a reasonable solution of the problem. It may have been inevitable that British influence should prevail in the Transvaal, and that the Empire should ultimately embrace the whole of the united States of South Africa. But for over-haste and mistaken acts of policy, Mr. Bryce has shown that this consummation might long since have been reached; and even after acute troubles of recent years it is not difficult to see how greater patience and wisdom might have led peaceably to the same desired end. But there were those in South Africa who could not wait, who were eager by force of arms to force that unity and that Imperial supremacy, which might be an honourable and beneficent result if attained by peaceful methods, but which otherwise must be a high-handed and disgraceful proceeding. Thus it was inevitable that the Transvaal, tenacious of independence, should also arm, and the growing conflict of passions, of mistrust and obstinate hatred, has led to this disastrous war—of which the end (and the beginning of fresh troubles) must doubtless be the victory of the British Empire. We are far from saying that the blame in this matter is all on one side, but we cannot resist the humiliating conclusion that by far the larger share of responsibility, and therefore of guilt, rests upon the people who are presumably the wiser, more enlightened, more humane, more civilised, and therefore better able to do what is just, and to secure a reasonable and peaceful issue out of all those troubles. This country has no right to complain of the terrible price it has to pay for upholding Imperial power in South Africa. It will have no right, when the war is over, to deal otherwise than justly, patiently, and considerately with the freedom-loving race of the two Republics.

Of other general interests it is difficult to speak while the war so painfully engrosses public attention; but earlier in the year the whole country, and, indeed, the whole civilised world, save those blinded by cruel prejudice or baser passion, was moved to the keenest sympathy by the spectacle of the innocent Dreyfus brought back to France from the torture of his prison on the Devil's Island and subjected to the second pretence of a trial at the Rennes Court-martial. His condemnation and subsequent "pardon" completed the infamy of those who had made him the victim of their own treachery, but showed also that there were still just and fearless men left in France who dared to stand by his side and work for his vindication. Dreyfus is now living in retirement with his family, slowly recovering, as we hope, from the effects of his long martyrdom, having uttered a dignified protest against his "pardon," and declared that he cannot rest until his innocence and honour

are fully vindicated in the eyes of France, as, in fact, they have long since been before the rest of the world.

Another movement in France of a very different kind, which has attracted a good deal of attention in this country, is the revolt of Roman Catholic priests, who in no inconsiderable numbers have left the Church, while many others, not in open revolt, sympathise with their aspirations after a more genuine and evangelical Christianity. The organ of this movement, the *Chrétien Français*, founded by M. Bourrier, as a monthly paper, is now issued weekly. Some of the priests have accepted pastorates in Protestant churches, but others, with M. Bourrier, maintain an independent position, hoping and working for reform within the Church. In other countries also, in Austria, and notably in the United States, there have been signs of disaffection in the Roman Church, and the stirring of new forces within that apparently most immovable of bodies.

In this country there have been movements, the significance of which would have been more widely recognised if more exciting interests had not held the field; but the question of the housing of the poor has not been forgotten, and the *Daily News* rendered good service in making widely known, with fresh vividness, the dreadful conditions under which the poor exist in the overcrowded quarters of great cities. Something has, at last, been done towards remedying the evils of lead-poisoning in the Potteries, while the wide acceptance of the suggestions of Lord Peel's Minority Report augurs well for some speedy and effective work in the cause of temperance. The protest against a seven-day journalism was happily effective. When the Bishop of London, Mr. John Burns and Mr. Hugh Price Hughes headed a deputation on the subject to the Home Secretary, they were told that the Government could not intervene, but that public opinion could very quickly make an end of the objectionable papers; and that is what happened.

Of centenaries, that of the Religious Tract Society was notable, while the Church Missionary Society also held its hundredth annual meeting. The Cromwell tercentenary was marked by many striking tributes to the great Protector, and a permanent memorial remains in the noble statue at Westminster.

ECCLESIASTICAL AFFAIRS.

The great excitement of the year has been the ritual controversies. The archbishops having declared, in their respective charges, after a secret meeting of the bishops, that the introduction of unauthorised services, the ceremonial use of incense, reservation of the sacrament, and other practices popular with a section of the clergy and their people, would be forbidden in the Church of England, a meeting of over 200 ritualist clergy was held in London Jan. 13, and resolutions were passed affirming that the bishops would be obeyed only if they ruled according to the law of the Catholic Church, and that both reservation and the ceremonial use of incense were "laudable practices of the whole Catholic Church of Christ," and could not be abandoned. After this defiance the archbishops announced that they were willing to hold an inquiry into the matters in dispute, and the famous Lambeth "Hearing" took place, in which counsel argued learnedly on both sides, as

to incense, and processional lights and reservation. The archbishops' decision as to reservation, which is likely to prove by far the most troublesome matter, has not yet been given, but as to incense and lights the opinion of the Archbishop of Canterbury was given very decidedly, that they were unlawful in the Church of England, and must be abandoned. This decision, given at the end of July, was declared by Lord Halifax, President of the English Church Union, to be "one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford movement." The great offence was that the Archbishop based his ruling on the Act of Uniformity, and not on Catholic usage; but following the strong plea of the bishops for moderation and obedience, the great majority of the ritualistic clergy, with more or less decided protest, have abandoned the forbidden usages, while some of them aspire more strongly than ever to disestablishment as the only means of deliverance from the obnoxious State control of the Church.

Among Nonconformists the year opened with a close scrutiny of the new Evangelical Free Church Catechism, which in many quarters was most warmly received, as showing a marvellous advance in unity of sentiment, and a readiness to pass over awkward and burning questions, the subject formerly of bitter controversies and divisions; and where the theology of the catechism was most severely criticised, its testimony to the growth of a humaner sentiment was readily acknowledged. How far it is used in orthodox circles we do not know, but the attempt of a majority of the Liverpool School Board to introduce it as a basis for religious instruction in the Board-schools was, with the full concurrence of the local Free Church Council, happily defeated.

The Wesleyan, Congregationalist, and Baptist bodies have been actively engaged in the promotion of their Twentieth Century Funds, which it is hoped to complete next year, before the dawn of the new century, raising a million, half a million and a quarter of a million guineas, respectively, for various church purposes. The Congregationalists were well represented at the second International Congregational Council at Boston, U.S. (the first Council having been held in 1891 in London). The Friends held a successful summer school at Birmingham. For the Presbyterian Church of England, the chief event of the year was the opening of their Westminster College at Cambridge, free of debt. In connection with the National Council of Evangelical Free Churches, a monthly magazine, the *Puritan*, has been established, in addition to the *Free Church Chronicle*. The *Puritan*, it would seem, must expect a very vigorous rival in the new *Sunday Strand*.

OUR FREE CHURCHES.

In our own immediate religious connection, the year has been marked by several events of unusual interest and of fresh hope for the future.

Not least significant was the Conference of Domestic Mission workers, which met in the Mill-street Mission Buildings, at Liverpool, in April. Three of the papers read at the Conference, dealing with various aspects of religious work among the poor, appeared in full in these columns at the time, and have since been reprinted as a pamphlet, which may be had at Essex

Hall, or from the Liverpool Booksellers' Company, 71, Lord-street.

An equally delightful and successful gathering was that of Sunday School Teachers from all parts of the country, for a brief summer school at Manchester College, Oxford. This, also, was a new move, which, through the cordial co-operation of the professors of the College, and the warm response of the teachers, more than answered the expectations of the Sunday School Association which had promoted the gathering. A full record of the lectures, conferences, and other doings will be found in *The Helper* for 1900, published by the Association.

For Manchester College itself it has been a year of change and of progress. At the close of the session in June the Rev. J. Estlin Carpenter retired from the office of Vice-Principal, and from his professorship of the Old Testament, but happily retains his connection with the College, having been appointed, through the generous co-operation of the Hibbert Trustees, Hibbert Lecturer in the Comparative Study of Religions. The Rev. J. Edwin Odgers also continues as Hibbert Lecturer in Ecclesiastical History, and the staff of the College is further strengthened by the appointment of the Rev. W. E. Addis as successor to Mr. Carpenter in the Old Testament professorship, the opening address at the beginning of the new session in October having been delivered by him. At that time, also, the students were for the first time gathered together into a common residence at Oxford, in the houses in Holywell which belong to the College, and which have been specially adapted for the purpose with direct access to the College from the back. Mr. Addis has gone into residence in a third house as head of the settlement, with what happy results our Oxford notes of last week recorded.

The last two windows in the College chapel (the lancet windows in the morning chapel) have now been filled with stained glass, one of them being the gift of a number of old students of the College. Mrs. Russell Martineau has instituted an Old Testament prize, as a memorial to her late husband, and to be known by his name in the College with which he was so long honourably connected.

Preparations for the opening next September of Willaston School, at Nantwich, the foundation of the late Philip Barker, have been vigorously carried on by the governors during the year. Mr. Guy Lewis, M.A., has been appointed headmaster, and on Sept. 28 the foundation-stone of the school-buildings was laid by Sir J. T. Brunner, Bart., M.P. The object of the foundation is to provide a sound liberal education on public school lines, special attention being given to undogmatic religious instruction, according to the principles maintained in our Free Churches. It is hoped that those who recognise the trust they hold in those principles will use every means to ensure the success of the school, and above all by sending their own sons there. Then it is further hoped that a natural connection may grow up between the school and Manchester College, and that by this means sons of our own people may be trained for the ministry.

Celebrations have been held during the year of bi-centenaries by the congregations at Chester, Elland, and Gloucester, the centenary of the Sunday schools at Coseley, and the jubilees of the present

meeting-house of the first Presbyterian (nonsubscribing) Church at Holywood, co. Down, and of Hope-street Church, Liverpool. Of this last, which was marked by the opening of a new church hall, the jubilee gift of Mr. W. B. Bowring, and which was of peculiar interest owing to the fact that the first ministry in the church was that of Dr. Martineau, a full report appeared in *THE INQUIRER*, which has since been republished as a pamphlet, to be had from the Liverpool Booksellers' Company. New churches have been opened at Kirkcaldy (Fifehire), Ullet-road, Liverpool, as successor to the Renshaw-road Chapel, and Liscard, where the Memorial Church and Congregational Hall have been given by Mrs. William Elam, in memory of her late husband. New schools have been opened at Bradford, where the hall is named after Channing, at Crewkerne, and at Dundee, whilst the foundation-stones have been laid for schools at Gorton and Todmorden, for a church building at Bradford, Manchester, and for a new chapel at Ciliau-Aeron. The church at Mountpottinger has been re-opened after extensive alterations, the old chapel at Deptford after renovating, and the Boston chapel has been re-opened for regular Sunday services.

At Padiham the old chapel has been adapted as a mission-room, and the Bank-street congregation at Bolton have also mission work in a new quarter of the town. The special services of the Rev. Stopford Brooke in different parts of the country have been continued and have been received with the warmest and most grateful appreciation. Fresh efforts have been made by means of other special services at Burton-on-Trent, Harrogate, Ilford, and Sydenham. A number of Unitarians at Auckland, New Zealand, having made earnest efforts to consolidate their movement and to organise a permanent church, appealed to the British and Foreign Unitarian Association for help, and the Rev. William Jellie, of Ipswich, has been appointed, and will go out to Auckland at the beginning of January to take charge of the work.

Other ministerial changes during the year have been numerous. The Rev. William Binns, of Blackpool, has retired from the active ministry, after forty years of service; the Rev. Alfred Hood has been compelled, by failing health, to resign his pulpit at Brighton, and the Rev. Joseph Harrison at Preston. The Rev. J. Harwood, who we trust will soon be restored to full vigour, has retired from the Brixton pulpit; the Rev. J. McDowell has left Holbeck on his appointment by the Boston (U.S.A.) Benevolent Fraternity of Churches to the charge of the Parker Memorial Church.

Of new-comers into our religious fellowship, the Rev. W. Lindsay, formerly of the American Episcopal Church, has settled at Christ Church, Nottingham; the Rev. W. Tudor Jones, formerly of the Calvinistic Methodist Church of Wales, has settled at Swansea; the Rev. G. S. Hitchcock, formerly chaplain to the Guardians of that town, has settled at Chatham; and the Rev. E. Oliver, formally of the Church of England, has settled at Denton. A full list of other ministerial changes would carry us too far, and we will only further note with satisfaction that the Rev. H. Rawlings has become minister of the St. Saviour-gate Chapel, York, and the long pending case of the *Attorney-*

General v. Lewin and others, in connection with that venerable chapel, has been settled in the Court of Chancery, and the fundamental principle of a trust for religious worship, without dogmatic limitations, clearly established.

The work of the Rev. S. Fletcher Williams, as representative of the B. and F.U.A. in India, has been carried on with great vigour and success, as repeatedly described in these columns. In January Mr. Williams arrived in Calcutta from Madras in time to take part in the anniversaries of several of the Brahmo societies, and has been indefatigable in lecturing and preaching. He also paid a visit of several weeks to Assam, staying at Shillong and among the Unitarians of the Khasi Hills.

BOOKS.

During the year many books of permanent value have been noticed in these columns. With special satisfaction we recall here the completion by the issue of the second volume of Mr. Montefiore's "Bible for Home Reading," which we trust has found its way into many of our homes; the completion of the English translation in seven volumes of Harnack's great "History of Dogma"; the issue of the first of four volumes of the "Encyclopædia Biblica," edited by Canon Cheyne, and the second of the four volumes of Dr. Hastings's "Dictionary of the Bible"; the issue of Dr. Drummond's "Commentary on the Pauline Epistles," being a volume of Dr. Orello Cone's "International." Mr. Wicksteed's "Essex Hall Lecture," Mr. Armstrong's little book "Back to Jesus," Mr. Blatchford's "Idylls of Old Greece" and his "Studies in Religion from Shakespeare," Mr. Tarrant's "Our Faith," and Mr. Walter Lloyd's "Story of Protestant Dissent and English Unitarianism," have been among the year's contributions from our own friends; to which must be added, with grateful remembrance, the volume of "Sermons and Hymns for Children," by the late Dr. Sadler, and the little book of his "Addresses, Prayers and Hymns," printed for private circulation.

THE YEAR'S OBITUARY.

Last year we had to record the death of Gladstone and Bismarck; this year there are no such names on the roll of those whose work on earth has been finished. Most prominent in the world's eyes was, perhaps, Félix Faure, President of the Republic of France, whose sudden death was followed by the peaceful election of M. Loubet to fill the vacant place; and Count Caprivi, who had followed Bismarck as Chancellor of the German Empire. Of Englishmen, Lord Herschell was one of the most notable,—he died at Washington while engaged on the Anglo-American Commission; Lord Penzance filled a prominent place on the ecclesiastical politics of his day; while in Germany Dr. Karl von Weizsäcker was one of the first among exponents of early Christian times. To these may be added the names of Dr. Charles Berry, of Wolverhampton, a Chairman of the Congregational Union, and first President of the National Council of Evangelical Free Churches; Dr. A. K. H. Boyd; Miss Sara Hennell, the friend of George Eliot; the Rev. J. A. Spurgeon, younger brother of the more famous C. H. Spurgeon; Sir M. Monier-Williams, Professor of Sanscrit at Oxford; Mr. T. E. Ellis, chief Liberal Whip;

Colonel Ingersoll; Mr. Arthur Clayden; Dr. A. B. Bruce, of the Free Church of Scotland, and Professor at Glasgow College; Lord Farrer; and the Rev. Samuel May, of Leicester, Mass., the Abolitionist.

In our immediate fellowship we have suffered many serious losses. The roll of the departed includes the names of Mr. W. T. Marriott, of Wakefield; Mrs. Howard Blyth, of Edinburgh; Mrs. T. Smith Osler, of Hampstead, daughter of the late Rev. John James Tayler; Mr. Frederick Ryland, of Birmingham; Mr. William Roberts, of Manchester; Miss Bartram, of London; Mrs. Philip Holt, of Liverpool; Mr. Edward Cobb, of Lewes and formerly of Banbury; Captain David Rough, of Bournemouth; Mr. Arthur Greg, of Bolton, a Vice-President of Manchester College; Mr. J. R. Holland, of Hampstead; Mr. Richard Chamberlain, of London, brother of the Colonial Secretary; Mr. John Ricketts, Mayor of Bath; Sir Philip Manfield, of Northampton; Lady Manfield and her sister, Miss Milne; Mr. J. H. Rowland, of Neath; Mrs. Mace, of Tenterden; Mrs. George Lawford, of London; Mrs. Thomas Colfox, of Bridport; Mr. Benjamin Heape, of Manchester; Colonel Trimble, of New Zealand, and formerly of Liverpool; Mr. John Lang, of Glasgow; Mr. Sydney Courtauld, of Braintree; Miss Anna Swanwick, of London; Mr. T. H. Hope, of Chowbent; Mr. J. S. Mathers, of Leeds; Mr. John Mahler, of Liverpool; Mr. William Clark, of Nottingham; Sir Henry Tate, of London, and formerly of Liverpool; Mr. Thomas Rawson, of Manchester; Mrs. Haslam, of Bolton; Mr. W. T. Holland, of Bridgwater; Mr. Alfred Elsa, late of Leicester; Mrs. Bruce, of London; Lady Martineau, of Birmingham; Mr. A. Bache Matthews, of Birmingham; Mr. R. Tayler Plimpton, of London; Mrs. Tagart, of Lewes, and Mr. R. C. Hall, of Liverpool.

From the roll of our ministers we have lost the venerable Thomas Hincks, of Clifton, formerly minister of Mill-hill Chapel, Leeds; the Rev. Robert Spears, an ardent worker for Unitarianism, as the simple Christianity of the New Testament, at one time secretary of the B. and F.U.A., and founder of the *Christian Life*; the Rev. J. W. Lake, of Warwick; the Rev. J. W. Braithwaite, of Nottingham; and the Rev. George Ryde, of Chorley. The Rev. Eli Fay was also well known in this country, having been for some years minister of Upper Chapel, Sheffield; and the Rev. Joseph Henry Hutton, although he had been for many years a clergyman in the Church of England, was nurtured in our religious fellowship, and bore a name always to be remembered with honour by us.

The above list of former members of our congregations is by no means exhaustive of those who have been taken from us during the past year, and whose help and sympathy can ill be spared. But it is sufficient to show what great and varied gifts have been devoted to the service of the Free Churches, and how serious is the loss to be made good by fresh workers and loyal adherents taking the vacant places. Yet such a record is not only of loss. The departure of such faithful men and women leaves quickening memories in the hearts of those who have lived and worked in the strength of their companionship, and the churches which they served are the better, with purer ideals, with more devoted

which it supplied from its own ranks. . . . The great mass of Englishmen, who were still hostile or indifferent to the new doctrine, were compelled to realise that there existed other forms of religion besides the regular mediæval Christianity, a truth horrible and appalling until it became customary. Thus the ideas of Luther and Latimer did not come to Englishmen in all the shocking violence of novelty, since here the doctrines of Lollardy had been common talk ever since 1380. The doctrinal and ritual reformation of religion in England was not a work of the sixteenth century alone. The difference between the religious beliefs of an average layman at the time of the gunpowder plot and those of his ancestor in the age of Crécy, was so profound that the change cannot have been wrought in a generation, still less by a Court intrigue. The English mind moves slowly, cautiously, and often silently. The movement in regard to forms of religion began with Wycliffe, if it began no earlier, and reached its full height, perhaps not a hundred years ago. England was not converted from Germany; she changed her own opinion, and had begun that process long before Wittenberg or Geneva became famous in theological controversy. If we take a general view of our religious history, we must hold that English Protestantism had a gradual and mainly regular growth. (pp. 350-1).

These are truths which never needed re-stating more than at present, and we are grateful to Mr. Trevelyan for emphasising them. J. E. ODGERS.

NEW YEAR'S EVE.

As watchers, worn with night-long vigils,
stand
Beside an open window, with the glow
Of ruddy sunrise on their brows, and
know
That day is broadening surely through
the land,
We fling the lattice of our century wide
To greet the coming era; and our lips,
With sober gladness touched, from
grief's eclipse
Emerge, hope's glorious coming to abide.
O un conjectured Year! bring, if thou
wilt,
The stormy blasts of March—extremest
heat
Of summer—autumn's stressful airs and
rain;
But let the lark's free song and throstle's
lilt
Ring louder in our ears than warfare's
strain,
And love—not battle—make our dull
hearts beat.

Laura G. ACKROYD.

A PRAYER.

Oh! Providence, that careth
For us thy myriad fold,
In peace preserve, from harm defend,
Those whom our memories hold.
Oh! Wisdom, that designeth
What our best meed shall be,
Dispose our minds, incline our hearts
To heed thy Majesty.
Oh! Sovereign Love, that blesseth
The world and human kind,
'Twixt souls akin let nought descend
To loose the ties that bind.
Oh! Father, God, who beareth
With wayward heart and will,
Thy grace, which strength and peace
imparts
Continue to us still. K. R. C.

THE SPIRIT AND THE INCARNATION.*

AN element of biographical interest, apart from any distinctive merits of its own, entitles this book to a notice in the pages of THE INQUIRER. The Introduction tells us that the author, when a Unitarian minister, felt the inadequacy of the theology he represented, and, as the result of further study and of practical need, he was "led back to that full Evangelical Faith in which he rejoices to-day."

Mr. Walker's statement that an acceptance of the gospel of the Fatherhood of God and the brotherhood of man has led to agnosticism, though doubtless true in particular instances, fails to convince us of the inadequacy of such a gospel *when believed*. What the author means is that such a gospel, apart from any historical incarnation of its truths, is difficult of belief. He even suggests (p. 100) that the immanence of God is not seen till, following the Divine order of development, we come to Jesus Christ, and proceeds to ask, "Can we think of God as being verily in the cosmic vapour, or the whirling fiery ball, or the developing organic word, where the

'Dragons of the prime
. . . tare each other in their slime'?" and answers with an emphatic "No; surely we cannot see God there."

Such questions and answers remind one of the profane paradox, "There is no God; but Jesus Christ is His Son," and we are tempted hastily to conclude that the "full Evangelical Faith" here represented is after all only a sentimental agnosticism which, being too sceptical to believe, is nevertheless urged by "practical need" to make believe.

This, however, would be a violent caricature of the author's argument. Taking historical Christianity as a datum, he would have us read back its contents even into the firemists, and interpret the root in the fragrance of the blossom. He sets out with the inquiry, "What is Christianity?" and after an examination of the Scriptures, taking Paul first, because his Epistles are first in time, he concludes that "the Holy Spirit is the great and distinctive thing." In this he agrees with Dr. Drummond, whom he quotes:—

Whatever may be its source, whatever its channel of communication, whatever the implicit thought on which it rests, whatever the duties or the worship which it requires, I regard the presence of this mighty and transforming Spirit as the fundamental and permanent fact in Christianity ("Via, Veritas, Vita," pp. 8, 9).

But our author does not rest here. He must answer the further question, "What is this Spirit?" Although it comes to us in impersonal ethical and spiritual influences, it includes the personal presence of Christ and the grace and help of God coming to us through him. "It is through union with the personal Christ we find God, and are enabled to live our life toward Him as His children." We can know nothing of God save as He reveals Himself. Whilst Nature reveals Him as the Infinite Reason, "it cannot reveal the moral qualities of God, for the simple reason that it is not moral till man is reached." "All will acknowledge, at

least, that, as matter of history, God, in the full ethical truth of His Fatherhood and in the certainty of His Love, was not known till He was revealed in Christ." Apart from His self-revelation in Christ, men cannot gain a satisfying and sufficient knowledge of God, and although His revelation of Himself and actual entrance into our life must, in the nature of things, be progressive, yet this attained its culmination in Christ. While the author earnestly maintains the supreme reality of God, he would have us take Him as He reveals Himself and comes into communion with us.

If we do not see God *there*, we will not see Him anywhere. . . . In and through Christ, God gives us that knowledge of Himself we needed so much, and reveals His presence with us as Personal. In Christ He has entered our life in an abiding personal form. In Christ, and in Christ alone, we have the needed revelation of God and of man completely given.

Such is the basis of the argument—a basis which in modified form an increasing number of Unitarians accept. But it is surely not necessary to blind ourselves to the self-revelation of God in Nature, in humanity and especially in great spiritual heroes, before we can see the supreme grace and beauty of the "Master of all who love." On the contrary, it would seem that the wider we extend the horizon of our spiritual vision the more glorious becomes the Personality of Christ. Nor does it appear true to say that in Christ and *in Christ alone* we have the needed revelation of God and of man *completely* given.

It is a piece of sheer recklessness to attempt to dogmatise on the potentialities of man's nature and on the future Providence of God. There is, moreover, apart from Christ and Christianity, a Revelation of God that is of permanent worth, and it is only by denying *this*, or making it provisional or meaningless, that we can make *that* literally "complete." Are we warranted in saying that the Christian Revelation, though in the light of our present knowledge and experience it seems unsurpassable, was given "once and for all" without possibility of further and fuller revelation in the future? Is not this to impose upon God the limitations of our human conceptions? Be this as it may, it is on such a strictly unique and insular foundation that our author rears a superstructure of "new orthodoxy" in a way that gives one the uncomfortable notion of a pyramid perilously balanced on its point.

We have used up our space and cannot even in outline trace that theology here. Nor is it necessary, for its characteristic features are quite familiar. We have a pronounced doctrine of the Atonement in which, however, the "righteousness provided by God for man in Christ is both a justifying and a real actual Righteousness . . . for there can be no fictions with God." It is not claimed, however, that all sincere Evangelicals have, therefore, this complete Righteousness, for "it does not follow that it shall be reached in its fulness by all in this life." The doctrine of the Trinity is also accepted, but in a form admittedly dependent upon Dr. Martineau's "Way out of the Trinitarian Controversy."

Although we have read the book from cover to cover, we have failed to see any adequate reason for its publication. The same theology has been frequently and better expressed before. It has its interest

* "The Spirit and the Incarnation in the Light of Scripture, Science and Practical Need." By the Rev. W. L. Walker. T. and T. Clark. 9s.

and its value, and should compel Unitarians to "consider it again," and ask themselves whether they have put sufficient emphasis upon the Personality of Jesus; whether [a more sympathetic and receptive attitude towards historical Christianity would not result in a deeper and truer spiritual life, and make it unnecessary for men of the author's temperament to leave our theology to accept another which they wear with every evidence of awkward embarrassment. Throughout this book there is much candour and earnestness. The physically miraculous goes for nothing, but of the spiritual contents of Christianity Mr. Walker is scrupulously and tenaciously conservative. In his zeal for re-construction he appears to give his facts many an artificial strain and ungainly twist, and the total effect of the work upon us is to prove that neither the author nor the theology he represents heeds the warning on p. 205.

We must beware of confounding mere form with the underlying substance. Endeavours after a merely literal adherence to what we find in Paul and John ought surely never to blind our eyes to this difference; otherwise it is possible we may be found forcing ourselves to accept forms of thought which have no real influence on us, because they are not living elements in our own thinking.

If the author had been more attentive to his own voice in this paragraph he would perhaps have given us a more convincing apologia.

J. M. LLOYD THOMAS.

A STUDY OF RELIGIONS.*

THIS work is a history of religion written from the Theosophical standpoint, hence a certain interest attaches to it apart from its scientific merits.

Of its three main divisions the first is a survey of Comparative Mythology, bringing out the remarkable resemblances among the various religions of the world in certain definite lines of ceremony, sacrament, and dogma. The writer endeavours to trace the underlying unity of the world's religions along these various lines: as in the idea of a Divine Saviour being born among men; the idea of a particular or general Resurrection, associated in some way with the vernal equinox; the idea of an ark or uniquely sacred vessel; in the various forms of solar symbolism; in the practices of fasts and fire-festivals; of sacraments and blood-covenants; in the symbolism of the Tree and the Branch; in the idea of a sacred Trinity. In the second division of his work he argues that we find the same underlying unity in those higher religions which have set forth a coherent body of theological and ethical doctrine in "scriptures." The facts are drawn from a wide and conscientious study of authorities; and they are interpreted in the light of the doctrines of Theosophy. The authorities consulted, though including some of the highest eminence, are evidently not all of equal value, and appear sometimes to be uncritically used; but all who do not regard the study of religions as a branch of the "pathology of the human mind" will accept the author's conclusion, so far as it implies that in

the various forms of doctrine and myth mentioned above we must recognise fragmentary diversified and crude symbols of primary and fundamental truths.

Still, the peculiarities of the Theosophical point of view strongly mark the author's conception of history and evolution in general. The present writer has no intention of attempting to discuss Theosophy here, and still less of initiating any discussion on the subject in the columns of THE INQUIRER; but he may be permitted to state his conviction that while the system is well worth study, and enshrines many true and deeply significant ideas, even some which modern philosophers and theologians have overlooked, yet it falls into the error of fixing on what are only particular symbolic expressions of these principles, borrowed mainly from the higher teachings of Brahminism and Buddhism, and treating them as hard and fast truths; it involves what is in part a hopelessly uncritical version of history, and an equally uncritical view of the constitution of the natural world; and the peculiar features of its history and cosmology are to be accepted on the authority of the "occult" revelations of certain persons or agencies. Hence it sometimes has the appearance of a crude materialistic supernaturalism. The growth of human thought and morality is supposed to be guided by "adepts" under the influence of superhuman rational powers of various orders, emanating from the Supreme or Absolute Being. These "adepts" taught the nations symbolically; hence the resemblances in the different lines of symbolism found in the religions of the world. But the spiritual and materialistic notions of revelation—the insight of a Christ and the cataleptic trances of a fanatic—are mingled together in a most perplexing way.

The third division of his work the author devotes to the ultimate interpretation of some of the forms of symbolism which he has been tracing—in particular, the doctrine of a Trinity, the birth of a Saviour, and his death and resurrection. "Philosophic" interpretations of these and their related ideas have been numerous; they may be studied in German Theology from the time of Kant onwards. It scarcely need be said that, as regards the Trinity, these "interpretations" consist simply in explaining away every possible "orthodox" construction of the doctrine. In the Theosophic interpretations there is nothing of peculiar significance, and nothing very new to the attentive student of theological speculations.

S. H. MELLONE.

THE CHILDREN'S COLUMN.

I PROMISED to tell you this week about the answers to the question I asked before Christmas, as to whether our children and other friends really cared for this children's column. Well, up to last Tuesday, when I was obliged to go away from home, I had received nearly a hundred cards or letters or messages in reply, many of them from quite small children, others from elder ones, and others again from the parents, friends, or teachers of our children, and every one of them hoping that the column may not be given up. I never really thought it would have to be,

but I wanted to be sure that a good many children really read it, or have it read to them, and to be able to assure the friends who so kindly help me with the talks from week to week, that the trouble they take is not wasted. It has been very pleasant to hear how much the column is enjoyed, and how useful it is found to be in many ways.

I don't want to exaggerate, but I think I may tell our friends who speak to you through this column, that they have quite 500 children listening to them every week, and very likely a great many more; for I am sure that a good many children who read the column have not replied, and those who have replied speak sometimes for whole families and sometimes for whole classes in Sunday-schools. So our friends may certainly feel that it is worth while.

Thank you all very much for writing as you have done, and a Happy New Year to you all!

EDITOR.

"THE IMAGE AND THE WRITING."

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he hath."—Luke xii. 15.

I AM going to give you this morning an ancient story, told recently in verse by a modern singer who loved all things true and beautiful. I mean William Morris.

Long, long ago there stood in the city of Rome a statue made of wood. The right hand of the statue was outstretched like that of an orator addressing his hearers. On the forefinger of the hand, the index finger, as we call it, were inscribed in Latin the words *Percute Hic*, which being translated mean "Strike here." For two hundred years or more, the statue had stood there in the open square. People of all sorts, rich and poor, learned and simple, had passed beneath it, and many a one had paused and looked up and read the writing, "Strike here"; but not one as yet had been able to explain its meaning. At length there came one day a man from Sicily. The man was a scholar; he had travelled in Egypt and Babylon, he had studied science. He knew something, too, of sorcery and magic. He was learned, he was clever, but, as the story will shortly show, he was not wise. For between these two, cleverness and wisdom, there is the greatest difference. Day by day this clever needy scholar stood beneath the statue, gazing up at it and wondering what it meant. "Surely," he said to himself, "the artist who made that statue, and inscribed on it those words, must have had some purpose. There must surely be some mystery, some hidden meaning, underneath it all." "Perhaps," he said, "there is hidden some treasure there, some great store of silver or gold." So the man talked to himself, and every day he came to look up at the statue, until the people began to think he was mad. At last one day—one cloudy day—at noon, as he was gazing, the sun suddenly shone forth, and, of course, in consequence, the finger of the hand cast a shadow on the pavement beneath.

In an instant the man saw, or thought he saw, the secret. So, waiting a moment until he was unobserved, he took his knife, and with it drew a circle round the spot upon the pavement covered by the shadow and then went away.

* "The Great Law: a Study of Religious Origins and of the Unity underlying them." By W. Williamson. London: Longmans and Co. 14s.

energies, and more faithful and patient continuance in well-doing, because of what they have been, and for the knowledge that they still belong to the great company of the Household of God, in which they who remain still to labour here also have their place.

OBITUARY.

ROBERT CUNNINGHAM HALL.

ANOTHER link with the old Paradise-street Chapel in Liverpool, and the ministry there of the Rev. James Martineau, is broken by the death on the morning of Christmas Day of Mr. R. C. Hall. A native of Liverpool, Mr. Hall was born in 1825, the son of William Hall, a Scotchman who spent some years of his early life in business at Charleston, S.C., and married there, returning to this country in 1815. Robert was one of the youngest of a large family, and was taken as an infant to Edinburgh, returning with his parents in 1834 to Liverpool, where the rest of his life was spent. In the following year he saw the foundation-stone of the new buildings of the Mechanics' Institute in Mount-street laid by Lord Brougham, and subsequently attended the High School. On his apprenticeship at the age of fifteen in the office of Mr. J. B. Brancker, a cotton broker, he continued to attend evening classes at the Institute, and indeed remained throughout life connected with it, becoming in later years a life-member, and as a governor and trustee taking an active part in the management. There in 1847 he heard Emerson deliver his six lectures on "Representative Men," and in the following January was introduced to him in Manchester by their mutual friend, Alexander Ireland. On a subsequent visit in 1873, Emerson and his daughter spent the last evening, before sailing for America, at Mr. Hall's house.

In 1856, the year of his marriage, Mr. Hall commenced in business on his own account and for some years, especially during the American Civil War, was very prosperous; but he had not been actively engaged in business for some years before his death. His most vivid interests were literature and art and in the history and antiquities of his native city. His enthusiasm not only for Emerson, but for Wordsworth and Carlyle whom he had visited, and for Burns, whom his father had seen, was unlimited. He greatly prized a cordial little note of thanks he received from Tennyson in 1873 acknowledging an article he had written in a Liverpool paper in criticism of William Howitt's adverse estimate of *Maud*. It was Mr. Hall who suggested and made the first draft of an inscription for the tablet placed in the Ancient Chapel of Toxteth, in 1891, to the memory of Jeremiah Horrox, by the late George Holt.

But the most steadfast, and indeed almost life-long, gratitude and allegiance of Mr. Hall were given to that venerable teacher, who has survived all his contemporaries and many of his pupils. As a boy he attended the ministry of the Rev. James Martineau in Paradise-street Chapel, and as a young man profited greatly by the special courses of lectures which Mr. Martineau gave. One course, on "Mental Philosophy," was given from February to June, in 1848, on two morn-

ings a week, from seven till eight o'clock. Mr. Hall was present at the farewell service conducted by Mr. Martineau in Paradise-street Chapel, and at the opening of Hope-street Church, of which he was for many years a member; and to the end everything connected with Dr. Martineau's personality and teaching had the keenest interest for him. Latterly he attended the Ancient Chapel of Toxteth, and served for some years as chairman of the congregation. The close of Mr. Hall's life was rich in many interesting reminiscences. He had been failing for some time, and the end came, after four days of unconsciousness, in quiet sleep. The funeral service on Wednesday at the Ancient Chapel of Toxteth was conducted by the Rev. W. J. Jupp.

MR. ALFRED ELSE.

WE much regret to report the death of Mr. Alfred Else, formerly of Leicester, who died at his residence in Bournemouth, on Wednesday, Dec. 13.

He was born in Leicester in February, 1839, and lived there most of his life. His memory will long be held in grateful remembrance, not only by his friends, but by his fellow-citizens. He was a man very quiet and unobtrusive in all his ways, but he made himself felt as a power for good, not only in his church, but in his town. He served on the Town Council at Leicester for many years, and became an alderman and J.P. for the borough, and by his services in these positions he won universal respect and the gratitude of his fellow-citizens. He was the kind of man that every town is the better for having amongst its governors. He did all his work without any trace of self-seeking, and with the single aim of being useful.

Had it not been for the ill-health from which he suffered all his life, he would, no doubt, have done more prominent and striking work and won himself a wider fame. But he could not have done a more unselfish and conscientious work, or within the limits imposed on him by sickness, a better work for the town in which he lived.

He was a regular worshipper at the Great Meeting, and a loyal friend to its successive ministers. He took a keen interest not only in his own chapel, but in the progress of liberal religion everywhere, and was always ready with his help. He had himself suffered loss for the faith that was in him, having in early manhood failed to secure a very advantageous position with one of the chief architects in London, owing to the fact that he was a Unitarian.

One who knew him most intimately writes: "I should say that his chief characteristics were unswerving honesty, trustworthiness, and truthfulness; he was conscientious, unselfish, and generous almost to a fault." It is a great thing to feel this about any man, and it is a feeling that was shared by all his friends. Such men, when they go, leave an empty place in many hearts which nothing but themselves can fill. For his wife and daughter and sister, who knew and loved him best, we feel the deepest sympathy. May it be some slight comfort to them in their grief to know how truly he was respected and honoured by all who knew him, and loved by all who knew him well.

H. G.

The funeral took place on Monday, the 18th inst., at the Bournemouth Cemetery. The grave is situated in that portion of the grounds where many who once worshipped at the Unitarian Church have been buried. The service was conducted by the Rev. C. C. Coe. Preaching on the following Sunday morning from Luke i. 78-79, "Through the tender mercy of our God; whereby the dayspring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Mr. Coe, at the conclusion of a sermon on the "Present Crisis," said:—

"We meet to-day, my friends, not only under the cloud of national sorrow, but also of private bereavement. Your sympathy has already gone forth, I am sure, to the bereaved friends who mourn to-day the loss of a beloved husband, father, brother. To many of you, our departed friend was comparatively unknown; for since his residence in our midst, he was too great an invalid to take an active part in our affairs. And apart from this fact, it often happens in cases like his, that fellow-worshippers know little or nothing of the past life of those who come to end their days among us.

"But it has been my privilege to know our friend for some five-and-forty years—ever since I entered on my first ministry at Leicester. He and his have been among my most cherished friends; I have valued his friendship; I have admired his character; I know how faithfully he served the town in which he lived and the congregation with whom he worshipped, and I am confident that if it had been God's will that he should have recovered strength, he would have been a great help and mainstay to this church. But it was not to be! And now in the hour of sadness it is surely well that we should look with faith to that dayspring from on high, which shines upon us through the Gospel of Christ, giving comfort to the sorrowing and strength to the weak, which confirms our faith in a Heavenly Father and our hope in an Immortal life of everlasting peace and joy."

SAMUEL GORDON (BELFAST).

OUR congregation here has again suffered a serious loss in the death of one of its most devoted members who was secretary for eighteen years. Samuel Gordon lost his wife on July 16 of this year (1899), since which time he had been sad and melancholy, though naturally of a bright and cheerful disposition. A month ago he showed signs of mental illness, and soon after was confined to bed with paralysis of the brain, of which he died on 19th inst. He was in the prime of life (forty-six) and to all appearance robust and healthy. He was much beloved by every member of York-street congregation. His occupation was that of manager of the wholesale department of Messrs. Dobbin and Co. (Limited), North-street, one of the largest and best-known business houses in Belfast, where he had been for many years, and had become essential to the business. His great capacity will be better understood, when it is known that during his illness four men were required to do the work of his office, and even they could not carry it on with the same regularity and smoothness. He leaves an aged and infirm widowed mother and two married sisters to mourn his loss.

The funeral on the 21st inst. was a very large one, and in the procession were the heads of the firm which employed him, as well as a long line of the employés, and a large crowd of sympathising friends, members of the congregation, the Revs. John Jellie and R. J. Orr, M.A., former ministers of York-street; Rev. Alexander Ashworth, the present minister, and others. Religious service was conducted at the house, and afterwards the body was carried into the church, so dear to him, by loving relatives. Miss Ashworth played on the organ one of his favourite pieces of music, Harwood's "Vital Spark," and the Rev. Alexander Ashworth gave a touching and comforting address.

The interment was in the new part of Mollusk Cemetery, eight miles from Belfast, on the way to Templepatrick. York-street congregation feels this loss very severely, coming after the many others by death which have recently taken from it some of its foremost members.

MRS. BRUCE.

WE deeply regret to have to announce the death of one of the most widely known, loved, and honoured members of the Unitarian body in London. Mrs. Bruce, whose death has followed so rapidly on that of her beloved and gifted youngest sister, Miss Anna Swanwick, LL.D., was the eldest of three sisters, and at the time of her death was within a few months of her ninetieth birthday. Till the last fatal illness, however, age seemed to have no power to dim the wonderful vitality of the spirit.

The vigour of mind, the enthusiasm for every noble cause, the outspoken sympathy for all the oppressed of our own country and of all races—no matter how unpopular the cause—the grace and nobility of manner which was the outcome of a noble mind, will long remain in the memory of those who knew her.

Both she and her celebrated sister belonged to the age when the education of girls was considered finished at fifteen years. Yet it would be difficult to find in the present day a higher cultivation, or minds more richly furnished with all that is worth knowing, than theirs.

Those who have the education of the women of the future at heart may well pause and think whether we are not in danger of losing something that the generation now rapidly passing away possessed, and which gave a charm to life which we should be sorry to see displaced even by what is called the higher education.

MR. LECKY'S "MAP OF LIFE."*

"La vie n'est pas un plaisir ni une douleur, mais une affaire grave dont nous sommes chargés, et qu'il faut conduire et terminer à notre honneur." It would be easy to find a nobler inscription for the title-page of a book on human life, conduct and character, but hard to find a motto which should better prepare the reader's mind for the tone and temper of this volume. We may even suspect that it was this saw of de Tocqueville's which kindled in Mr. Lecky's mind the first idea of his "Map of Life," and suggested its plan.

* "The Map of Life, Conduct, and Character." By William Edward Hartpole Lecky. Longmans. 10s. 6d.

"Life is not a pleasure": I must dispose, to begin with, of the Hedonist fallacy; "nor a pain": I must show that happiness is really very much a matter of choice; "but a serious piece of business with which we are entrusted": I must dwell on neglected aspects of responsibility, especially on the active side; "which we must manage": the art of management, or moral compromise, calls for full treatment; "and bring to a conclusion": a fair text for a discourse on success, the use of time, and the inevitable hour; "creditably": but without raising the moral note to any impracticable pitch.

The author's aim from beginning to end is practical: he never lingers over any theoretical inquiry beyond the point where the practical issue emerges. Yet he does not write as a moralist. His desire is not to fill the world with good men, or to make his reader as good a man as possible. He offers you his help towards living a successful life, according to the vague standard of an honourable, intelligent man of the world. His wisdom lives in clear air, well above the swamp, well below the peaks. It is eminently sane, but deprecates inspiration. For those who are committed to the belief that righteousness is the one supreme, essential need in a human life, the interest of this book lies in tracing the extent of its agreement with, and of its divergence from the results of their position. From their point of view Mr. Lecky's seventeen chapters may be divided into three groups. Throughout the first seven (82 pp.) they will be in eager agreement with the text. Unselfishness, sweetness, cheerfulness, promptness and integrity in the discharge of duty, industry, simplicity are all being preached as different modes of prudence, in the urbane and unimpassioned tones of Mr. Worldly-Wiseman. Chapters viii. to xi. (pp. 83-218) are a treatise on moral compromise, maintaining the contrary position to that which is involved in non-subscription. Two of its introductory headings are: "Moral compromise a necessity in life," "Moral considerations though the highest must not absorb all others." Then we have a detailed discussion of the extent to which moral considerations are to be sacrificed in war, in the law, in politics, in state-craft, in the Church. The remaining chapters (xii. to xvii., pp. 219-327) deal in a somewhat lower ethical key than the first group, but in much the same spirit, with a miscellany of topics in a long chapter on "The Management of Character," and in successive chapters with Money, Marriage, Success (which means rising from penury to comfort), Time, The End.

There is no part of this book, not even the extended plea for opportunism which forms its central portion, that does not yield a high degree of pleasure to the reader. The originality which is here displayed does not lie so much in the stuff of the separate thoughts as in the order of their array, and the Aristotelian coolness with which they have been sorted and sifted. Quotations are freely used, but in such a happy way that they always seem blandly to confirm what the author has already hinted, never to take the word from his tongue. We seem to be put upon the best terms with the best company of all ages. As for the inevitable commonplace which only a perverse mendacity could, on such a theme, have avoided, Mr. Lecky has the art which Horace prized so

highly, *proprie communia dicere*, to repeat in so new and pointed a way what everybody knows, that for the first time everybody begins to realise it. The literary charm of the book is, as we might have expected, great; the information of its author, as we already knew, adequate. The wisdom which is brought to bear on social and domestic conduct is so genuine and serious that a welcome series of additions to our lectionary can be extracted from the first six and from the twelfth chapter. Nevertheless there are shortcomings.

Apart altogether from the plea for "moral compromise," that is for opportune immorality, which takes up so many of Mr. Lecky's pages, there are flaws in his method of dealing with individual questions. He sometimes, especially where he has some immediate practical end in view, dismisses an opponent's argument so impatiently that he fails to understand it. He suffers also from certain special prepossessions—those, for instance, of the landowner—and some vulgar obsessions, such as subjection to the medicine-man: and these serve to obstruct his apprehension of some sides of truth. But the very plainness and courage with which his stand is taken, the cleanness of his pages from cant if not from prejudice, commands our respect.

In the very first chapter, when Mr. Lecky writes that "the belief in a self-determining will" is among those "which must always rest essentially on the universal assent of mankind," he surely misconceives the question between the Determinist and Libertarian. The special phenomena of consciousness to which he is appealing are conceded by every school—they are presupposed in Mr. Lecky's own statement of the Determinist arguments—and if they are enough to settle the question, how does it ever arise? *Securus judicat orbis terrarum* is ludicrously inappropriate; how can the world be a safe judge of what only one-man-in-a-thousand can understand? But in fact the controversy is here impertinent. For Mr. Lecky's practical purpose the data are enough. He should not have stirred that sleeping dog until he had filled his pocket with heavier stones.

Mr. Lecky's contemptuous dismissal in three pages of Hedonism or Eudæmonism (for he uses "pleasure" and "happiness" interchangeably), is equally inconclusive. *Ignoratelenchum*. The writer sets out to disprove that "pleasure and pain, either actual or anticipated, is the only motive by which the human will can be governed," and seems to think he has finished his task when he has shown that pleasure is not the only object of human intention. This is to confuse the locomotive engine with the station for which one holds a ticket. Mr. Lecky quotes from Seneca that the good man "does not love virtue because it gives pleasure, but it gives pleasure because he loves it." The Hedonist may answer: you admit it gives the good man pleasure to contemplate a virtuous course of action; that pleasure it is which moves his will to undertake it; just as the pleasure with which a vicious man anticipates a selfish course of action moves his will to indulge in that. Mr. Lecky has no reply. Once again, it was not necessary to raise this controversy, but if he must raise it the author should treat it with a little more seriousness. Yet it

seems almost brutal to wish to bind in logical rules a man who is talking thus :

The highest form of intellectual virtue is that love of truth for its own sake which breaks up prejudices, tempers enthusiasm by the full admission of opposing arguments and qualifying circumstances, and places in the sphere of possibility or probability many things which we would gladly accept as certainties. . . . It is one of the laws of our being that by seeking interests rather than by seeking pleasures we can best encounter the gloom of life. But those only have the highest efficiency which are of an unselfish nature. . . . Character plays a larger part than intellect in the happiness of life, and the cultivation of the unselfish part of our nature is not only one of the first lessons of morals but also of wisdom.

Though emancipated from the spiritual priesthood, Mr. Lecky is still in matters physical an extreme Sacerdotalist. What he writes on sanitation, on vaccination, vivisection, cruelty to animals, the Pasteur Institute, and all such topics does but echo the orthodox medical view, thus robbing a portion of his book—which I have no space to examine in detail—of all independent value.

By "moral compromise" Mr. Lecky does not always mean the same thing. Strictly interpreted the phrase would mean the partial neglect of moral obligation for the sake of ease, credit or some other non-moral consideration ; in this sense it would always denote (active or passive) wrongdoing, and might admit of palliation, but not of justification. But Mr. Lecky frequently speaks of moral compromise in ethical terms—as of cases where the strict rule ought to be relaxed. Here it is not wrongdoing that is meant but one of two other distinct things: either the temporary cancelling of moral rules by special circumstances, as in war, or the substitution of one code for another, as in politics. Of war we read, "Destruction is one of its chief ends. Deception is one of its chief means, and one of the great arts of skillful generalship is to deceive in order to destroy. . . . These things must be not only accepted and condoned, but stimulated, encouraged and applauded" (p. 87). In the other sense Mr. Lecky very aptly writes, "Nothing is more calamitous than the divorce of politics from morals, but in practical politics public and private morals will never absolutely correspond." In neither of these cases, nor yet in his interesting reflections on the ethics of advocacy and of party, is Mr. Lecky speaking of a real sacrifice of moral principle. But "moral compromise" in the Church is another matter.

No one who knows the world can be insensible to the fact that a large and growing proportion of those who habitually attend our religious services have come to diverge very widely, though in many different degrees, from the beliefs which are expressed or implied in the formularies they use. Custom, fashion, the charm of old associations, the cravings of their own moral or spiritual nature, a desire to support a useful system of moral training, to set a good example to their children, their household, or their neighbours, keep them in their old place when the beliefs which they profess with their lips have in a great measure ebbed away. I do not undertake to blame or to judge them. Individual conscience and character, and particular circumstances have, in these matters, a decisive voice.

But are there any matters of applied

morality in which individual conscience and character, together with the particular circumstances, have not a decisive voice? Why is this one question of religious dishonesty always dismissed by means of this special formula, which is neither more nor less applicable to it than to any other ethical problem? Is it not an indirect way of admitting that conscious misstatement, deliberate and repeated, and forming part of a religious service, is beyond defence, and can but claim excuse? Yet, surely, the abstract issue between heterodox Conformist and Nonconformist, between the smiling augur and the martyred Christian, between the Broad Churchman and the Unitarian, is capable of ethical treatment. I should very much like to see it dealt with in a controversial correspondence between Mr. Lecky and Mr. John Morley.

Throughout these chapters on compromise Mr. Lecky seems to sympathise much more with the augur, the tactful, adaptable person, than with the less practical moral enthusiast. He appears indeed, sometimes, to extend the ethics of the division lobby much too far. On p. 132 we have a cynical paragraph, which seems to justify a statesman in passing measures which he knows to be bad, and if he is sure they will be popular. For a kind of opportunism which interprets this kind of behaviour as a kind of Paul's first letter to the Corinthians. Such lapses, however, are few, and confined to the central section of the book. A more truly characteristic passage is this with which it ends: "The great guiding landmarks of a wise life are, indeed, few and simple—to do our duty, to avoid useless sorrow, to acquiesce patiently in the inevitable."

E. W. LUMMIS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Atherton.—The usual Christmas morning service was held in the Chowbent Chapel, and there was a large attendance. In the evening there was again a large gathering in the schools at the annual party. A workers' party followed on Tuesday evening, and on Wednesday a children's annual party. A worthy portrait of the late Mr. T. H. Hope has just been presented by the young people to the school, and was unveiled on Christmas Day. The young people have also presented a new pulpit Bible (the large type folio of the Revised Version) to the chapel. A collection for the poor took place in the chapel last Sunday, and a collection for the Children's Homes (Blackpool and London) two Sundays previously in the school.

Boston.—The service last Sunday evening was conducted by the Rev. Alfred Hall, of this town, who has just returned from Germany, and has accepted an invitation to become pastor of the Octagon Chapel at Norwich.

Capelybryn.—The annual winter meeting of the Sunday-schools of Capelybryn and Sychant was held at the former place on the afternoon of Christmas Day. Each of the schools recited certain portions of Scripture, and all were catechised by the Rev. John Davies, the minister. The attendance was not quite up to the average, but, excepting that, the meeting was very successful.

Capelygroes.—On Christmas morning the Sunday-schools of Capelygroes and Alltbylaca held their annual winter gathering at the above place. Unfortunately, the attendance was rather small, and the schools themselves were not quite up to what they have been in numbers. They recited definite portions of Scripture, and were catechised by their respective ministers, the Revs. D. Evans and J. Davies. Towards the conclusion Mr. Davies added a few words of encouragement to the workers, and urged them to go on faithfully and try to get others to join in the good work. In the evening a miscel-

laneous concert of singing, reciting, &c., with some competitive items, was gone through, and passed off very successfully in every respect.

Edinburgh.—The annual soirée of the St. Mark's congregation was held in the Oddfellows Hall on Wednesday, the 13th inst. The Rev. R. B. Drummond, who presided, said it was very gratifying to them all to learn last year, and again this year, that so many of the younger members of families had entered their names on the secretary's roll. It was not, however, sufficient to rely upon this source for maintaining the life of the Church. We must also draw in the members from the outside, and here we are confronted by a question which is being constantly asked among us, Why do we Unitarians not increase more in numbers? Is it that we are too timid? Is it that our services are cold?—but how, he would ask, can they be warm without the aid of numbers?—or is it that when strangers come among us we do not receive them with sufficient effusiveness? Is it that we fail in our music or our preaching, that our services are not sufficiently beautiful, or our sermons not sufficiently moving? Or is it that the prejudice against the name Unitarian is still so strong that many have not the courage to face the obloquy it brings? There might be something in all these causes, and he was inclined to think that the last was by no means the least. Then there is the indifference and apathy of those who ought to be with us. One complains that we go too far for him, another that we do not go far enough. One finds fault with this, another with that, which does not happen to be in exact accordance with his own particular ideas. If such fault-finders would but consider the value of the principle for which their Church stands—Religion without dogma, Religion without fixed creed—he could not but think, whatever its deficiencies may be in other respects, that they would consider it on that account deserving of support. Mr. Drummond then referred to the financial condition of the church, and commended the zeal with which the congregation had entered into the proposal to hold a bazaar in the last year of the century. An excellent programme of songs and recitations was then gone through, and the meeting concluded with the singing of "Auld lang syne."

Hull: Park-street Church.—The powerful and interesting series of lectures, delivered by the Rev. E. W. Lummis, M.A., on the general subject "Choose your Religion," closed early in December, having drawn large congregations to the church every Sunday evening throughout the course.

Kilmarnock.—The Rev. A. Henderson, M.A., has accepted an engagement for six months as pastor of the Free Christian Church here.

Stockport.—The annual Christmas party of the Sunday-school took place on Christmas Day, presided over by Mr. J. T. Spedding, father of the Rev. T. P. Spedding, of Rochdale, and a former scholar, teacher, secretary and superintendent of the school. The entertainment, which included some dramatic pieces, was greatly helped by extensive improvements recently made in the stage. The Rev. C. B. Constable, in moving a vote of thanks to the chairman, warmly praised the young people's efforts. The room was crowded.

Swansea.—A kinderspiel, entitled "The Happy Family," was performed at the Shaftesbury Hall, on Tuesday evening. The characters and choir were trained by Mrs. Tudor Jones, wife of the Unitarian minister, and the large audience (about 300) thoroughly enjoyed the performance.

Sydney: The Australian Church.—On Monday, Oct. 30, the first annual meeting of the Australian Church, Sydney, N.S.W., was held in the Oddfellows' Temple, Mr. Joseph Finney, B.A., presiding over a large attendance of members. The reports showed that a large amount of good work had been done. The membership, allowing for removals, stood at 113. Reference was made to the occasionally very large congregations on Sunday evenings. The total income for the year had been £567 6s. 3d., and the total expenditure £517 6s. 4d., leaving the substantial balance of £49 19s. 11d. with which to face the second year of the church's existence. The Literary Society had been successful. In a general competition of the Literary and Debating Societies' Union, of Sydney and suburbs, the first prizes had been secured by Miss Kidgell (of the Australian Church) for best short story. Other representatives of the church had taken first prizes for MS. journal and for singing; while yet another lady member had received a certificate of merit for her essay on "Shelley." A Young People's Guild has been formed, and promises to be a success. The Rev. George Walters briefly referred to the satisfactory nature of the reports, which had exceeded all his anticipations of twelve months ago. The amount of work done and the funds raised during their first year were astonishing. Above all, there had been perfect

harmony in the committee and among the members of the church. Nothing had occurred to bring one cloud over their pathway so far.

PRINCE OF WALES' THEATRE, COVENTRY-STREET, W.

A MATINEE PERFORMANCE OF A MID-SUMMER NIGHT'S DREAM will be given at the above Theatre (kindly lent by Mr. J. H. Leigh), in aid of the Funds of the LONDON UNITARIAN BAZAAR, on TUESDAY, January 16th, 1900, under the direction of Mr. Herbert Lawford and Mr. J. H. Leigh.

Doors open at 2 o'clock. To commence at 2.30.

Price of Tickets:—Private boxes, £2 2s. to £4 4s.; stalls, 10s. 6d.; balcony (first two rows), 7s. 6d. (other rows), 6s.; upper circle (reserved), 4s.; pit, 2s. 6d.; gallery, 1s.

Tickets can be obtained from any member of the Entertainments Committee; at the various Unitarian Churches, or at Essex Hall, where a plan of the reserved seats can be seen, or from Mr. HERBERT LAWFORD, 28, Nightingale-lane, Balham, S.W.

The Private Boxes can only be obtained from Mr. Lawford.

NEWBURY PRESBYTERIAN CHAPEL RENOVATION FUND.

The Committee urgently appeal for further subscriptions towards the above fund, and thankfully acknowledge the following:—

	£	s.	d.
Amount already advertised	136	16	7
Rev. H. E. Dowson, B.A.	0	10	0
Mr. J. Cogan Conway	0	10	0
Mr. W. Harrison	1	1	0

Subscriptions should be sent to the minister, the Rev. E. TURLAND, Charlton-villas, Newbury, or to Mr. T. H. STILLMAN, 133, Bartholomew-street, Newbury.

**UNITARIAN FREE CHURCH,
SUNDERLAND.**—The PULPIT is now VACANT. Salary £100 per year.—Application to be made to Wm. PRICE, 23, Clementine-street, Sunderland.

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MARRIAGES.

STORIE—MURPHY—On the 22nd Dec., at Bank-street Chapel, Bolton, by the Rev. C. J. Street, assisted by the Rev. N. Anderton, George Bright Storie, Rochdale, to Annie Franklin, daughter of Thomas Murphy, Springfield, Bolton.

DEATHS.

BRUCE—On the 24th Dec., at Tunbridge Wells, Mary Bruce, of 28, Hyde Park-square, widow of the late Henry Bruce, in her 90th year.

FRASER—On Christmas Day, at the house of her daughter, Mrs. Clennell, Clapton, Jane, widow of the late George Fraser, of Stoke Edith, Herefordshire, in her 91st year.

HALL—On the 25th Dec., at 1, Sandringham Drive, Liverpool, Robert Cunningham Hall, aged 74.

MARTINEAU—On the 26th Dec., at West-hill, Edgbaston, Birmingham, of pneumonia, Emily, widow of the late Sir Thos. Martineau, Knight, aged 61.

MATTHEWS—On the 18th Dec., at Sparkhill, Birmingham, Arthur Bache Matthews, aged 64.

PLIMPTON—On the 21st Dec., suddenly, at Middlesex Hospital, where he was Chemical Lecturer, Richard Tayler Plimpton, of Hurstmere, Grayshott, Hants, and 23, Lansdown-road, London, S.W., 43 years of age.

TAGART—On Christmas Day, in London, Mary Ann Tagart, widow of the late Charles Fortescue Tagart, of Wallands Rise, Lewes, in her 80th year.

ROWE—On the 22nd Dec., at 7, Lawn-road, Hampstead, John Kingdon Rowe, in his 79th year. No flowers, by request.

OUR CALENDAR.

SUNDAY, December 31.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT,
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Revs. BROOKE HERFORD, D.D., and EDGAR DAPLYN. Minister's Class after Morning Service.

Highgate Hill Unitarian Christian Church, 11 A.M. and 7 P.M., Mr. HERBERT RIX, B.A.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.

Morning, "Looking Backward." Evening, "Looking Forward."

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. F. H. JONES.

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., and 3 P.M., Service for Children, Rev. S. FARRINGTON.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. CARLIER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. J. H. WOODS, M.A., of Oxford.

Stratford, West Ham-lane Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.

PROVINCIAL.

BALSALL HEATH INSTITUTE: OUR FATHER'S CHURCH, 11 A.M. and 6.30 P.M., Rev. C. J. SNEATH.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.

BEDFORD, Library (side room), 11.15 A.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M.

BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

BOOTLE, Free Church, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COX.

BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Blackfriars, 11 A.M.

DEAL and WALMER Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. T. SHAKESPEARE.

DOVER, Adrian-street, near Market-square, 1 A.M. and 6.30 P.M., Rev. S. BURROWS.

EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. G. ST. CLAIR.

GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. E. S. LANG BUCKLAND.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A. Communion at Evening Service.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. J. M. LLOYD THOMAS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. A. COBDEN SMITH.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.

LIVERPOOL, Ullet-road, Sefton Park, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Thoughts for the Last Day of the Nineteenth Century."

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. J. FORREST.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. J. B. BARNHILL.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A.

PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. J. B. BARNHILL.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELLOVED.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M., Rev. R. C. DENDY. Stables in the grounds

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. AYLMER MAULE.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. RAWLINGS, M.A.

CAPE TOWN, Free Protestant Unitarian Church, Hoat-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.—Dec. 24th, at 11.15, Professor BEESLY, "The Jesuits."

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to take occasional Sunday duty.—30, West Bank, Stamford-hill, London, N.

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